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*Notes on some Palmyrene Tesserae.*—By HANS H. SPOER,  
Ph.D., Jerusalem, Syria.

For the opportunity to describe Nos. 1 and 2 I am indebted to Mr. Herbert Clark of Jerusalem. The remainder are in my own possession.

I. This tessera is a quadrangular oblong.

*Obverse.* Near the upper margin the inscription

בלתי

A well-known name. Below it is a sun in splendor, surrounded by circles and upturned crescents.

*Reverse.* The inscription runs the long way:

ירחי  
כלבא

*Yarḥai. Kalbā.*

'ירחי' is a name of frequent occurrence. כלבא occurs here, so far as I can discover, for the first time in a Palmyrene inscription, although known as a Syriac name, ܟܠܒܐ, and as Hebrew, כָּלֵב (Num. 13<sup>a</sup>) and Nabatean (Eut. 213<sup>a</sup>).

II. This tessera is circular.

*Obverse:*

ית  
בלת  
ירחי

The name יתבלת should perhaps be read יתבלתי, for there seem to be traces of a *yod*. This name, as I believe, occurs here for the first time. For ירחי see No. 1.

*Reverse.* This shows the portico of a Greek temple. On either side is a palm-branch. The door is double, each leaf having two panels, the upper trellised, the lower decorated with an outline like a Latin M. Some traces of characters in the gable may be read as

אחי  
*my brother*

In this case the tessera would commemorate the death of the brother of Yathbelit. However, the reading may also be

אתי.

III. This tessera is sexangular.

I.



II.



III.



IV.



V.



VI.



VII.



VIII.



*Obverse.* A figure, reclining upon a funerary couch, dressed in tunic and mantle, the head covered with the modius. The bare right arm is stretched out, to receive a cup offered by a boy, who in the other hand (left) bears a pitcher. Above, a medallion, the bust of a man, in a beaded frame. (Cf. with tessera described by the author in this Journal, xxvi, p. 114.) The inscription is hardly legible:

\* \* \* זכיר

*Reverse:*

Three busts in a row, a fourth above, in the middle flanked on either side by a sun in splendor. Between the busts are small bosses.

IV. This tessera is a rectangular oblong, one side only having been used, the reverse being rough and shapeless.

*Obverse.* Between a row of bosses, above and below, the word

בלתי

*Belti*

A name which occurs also in I. To the left a rayed star.

*Reverse.* None.

V. Small, square and of a terra cotta color.

*Obverse.* A reclining figure on a funerary couch. Below:

ידעבל

*Yedi'bel*

A name which is known; cf. Lidzbarski, *Ephemeris* I, p. 203, 206.

*Reverse.* A winged female genius with a trailing garment holding a chaplet in her extended left hand. On the left margin, מרי, known as a Nabatean proper name.

VI. Square. Figures as described by me in this Journal, xxvi, p. 115, Ill. 5.

*Obverse.*

חיון

*Haiwān*

The form of the last letter is unusual (but see Lidzbarski, *Schrifttafel* II, Rom. 1). The name is known as Nabatean n.pr.m., حَيَوَان. The third letter is evidently not ר, so that we have not here the well known name חירן.

*Reverse.* Below the couch:

יעבלת

The last letter may possibly be א.

Three letters, barely legible, occur near the left margin:

נִי (ב)

VII. A rectangular oblong inscribed on both sides. There are no figures.

*Obverse.* Much worn:

אֵן בל  
שמש

The third letter is partly erased. Unless the deity be referred to (Vog. No. 138), the name *Šemš* does not elsewhere occur alone, but only as compounded with other names.

*Reverse.*

ב [נִי]  
בזכול

*Beni Bezbol*

This is one of the many names compounded with בול, but I have not elsewhere met with this combination.

VIII. Of the form of an olive.

*Obverse.* In the center a bust, perhaps of a deity; below it a large boss, and above an ill-preserved inscription which I read

בלצדק \* \* \*  
*Bēl-Šedeq*

A name which occurs for the first time. Cf. the Hebrew מלכי ערד, Gen. 14<sup>18</sup>.

*Reverse.* The field is occupied by a horse, saddled, the saddle supporting a rod crowned by a five-pointed star. Before the horse is a boss, and beneath, a curious symbol which may be described as a crutch-head enclosed in an arch. May this be the fragment of the Swastika, which occurs not unfrequently in association with Apollo?<sup>1</sup> The star symbolises *Ištar*=*Venus*. The horse is sacred to the sun-god *Šemš*, 2 Kgs. 13<sup>11</sup>. That this belief was held by the inhabitants of Palmyra seems to be borne out by another tessera in my possession, which bears on the one side the sun-god and upon the other a horsed chariot with its driver. Unfortunately the head of the man is worn away, and the tessera somewhat mutilated.

<sup>1</sup> Cf. Thomas Wilson: *The Swastika*, p. 852.